

STUDIES ON COPPER PLATE NO. 8

ON

Shree Kashi Mutt Samsthan

PRESERVED AT THE ERNAKULAM REGIONAL
OFFICE OF THE STATE ARCHIVES, KERALA

AN INTRODUCTION

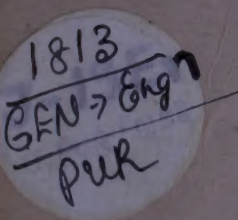
BY

N. PURUSHOTHAMA MALLAYA

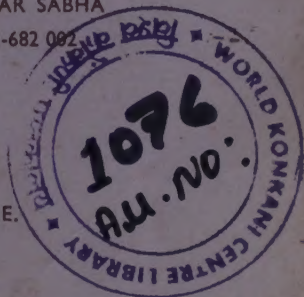
HON. SECRETARY

KONKANI BASHA PRACHAR SABHA

PALACE ROAD, KOCHI-682 002



1992 AD / 1167 M.E.



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with best Compliments
to Baski Vaman Shenoy

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Baski Vaman Shenoy
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AN INTRODUCTION

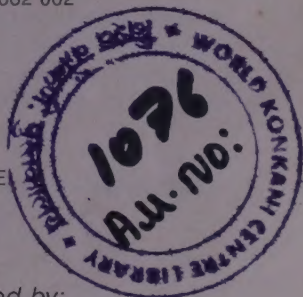
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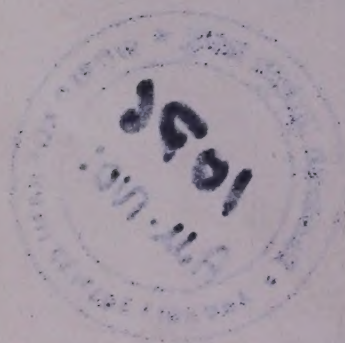
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H.H. Shrimad Sudhindra Thirtha Swami

SHREE KASHI MATH SAMSTHAN
VARANASI

Camp: T.D. Temple
Ernakulam

Ref: 4522

Date: 16-1-1992.

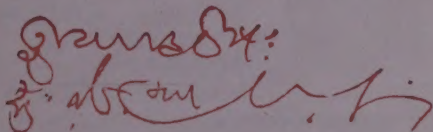
Blessings and message to the work "Studies on copper plate No.8 preserved in State Archives. Kerala," written by Sri. N. Purushothama Mallia and published by the management of T.D. Temple, Kochi.

We are happy to know that the management of T.D. Temple, Kochi have come forward to publish the work "Studies on copper plate No. 8 preserved in State Archives, Kerala," written by Sri. N. Purushothama Mallia. This work will help a great deal to a scholar to write the history of SHRI Kashi Math Samsthan, T.D. Temple, Kochi and G.S. B. community.

We are also glad to note that the management of T.D. Temple, Kochi and N. Purushothama Mallia, have great respect and regards to Our Samsthan.

May Sri Vyasa Reghupathi and Sri Venkatachalapathi bless the management of T.D. Temple, Kochi and N. Purushothama Mallia, with satisfaction, happiness and continuous enthusiasm, to do more and more similar auspicious works, is prayed, along with our hearty congratulations and blessings.

- Shri. Shrimad Sudhindra Thirtha Swami



With Best Compliments from
Basti Vaman Shenoy
Basti Prakashana
Basti Gardens
Thumbay, Buntwal



Publishers Note

The State Archives Department of Kerala is in possession of innumerable records of Konkani interest throwing light on the hoary past of the Gowda Saraswath Brahmin community otherwise known in Kerala as the Konkani community. Most of such documents are related to Cochin Thirumala Devaswom during the period 1625 A.D. to 1926 A.D. Sri N. Purushothama Mallaya Hon. Secretary of the Konkani Bhasha Prachar Sabha, Kerala took copies/photostat of those records on the Thirumala Devaswom temple and the Konkani community in Cochin. It seems that he has completed the work. While going through the records in the archives Sri Mallaya found out a Copper Plate No. 8 on Sri Kashi Mutt Samsthan bearing the Saka era 1603 corresponding to English Calender year 1681 A.D. He wrote an Introduction to it. The Director of Archives, Kerala gave permission to Sri N. Purushothama Mallaya as member of Kerala State Archives Advisory Committee, to compile and publish selections from records in the Kerala State Archives relating to Konkani community as per his letter dated 2-4-1976 with copy to the President, Cochin Thirumala Devaswom Managing Committee, Cochin-2 with reference to our letter dated 8-3-1976. We have undertaken the work for publication of the select records collected by Sri. Mallaya. I heartily congratulate and warmly thank Sri N. Purushothama Mallaya who worked with a great sense of dedication to write an Introduction to the Copper Plate.

H.H. Srimad Sudheendra Tirtha Swami of Sri Kashi Mutt Samsthan gave blessings for the publication of the Introduction written to the Copper Plate.

-- A.B. Prabhu,
President,
Cochin Thirumala Devaswom
Managing Committee,
Kochi-2.

20-1-1992.

Preface

The State Archives Department of Kerala in its write up on 'Konkani community in Kerala' states, "The State Archives Department is privileged to preserve several records touching the life and social core of the Konkani of Kerala more especially those among them who had made Cochin their home....These records beckon the historian interested in bringing to light full and authentic accounts of the life and culture of this people who while preserving the best in the language, customs and culture which are their own have contributed not a little to the mosaic of cultural pattern that Kerala as a region can well be proud of." It adds, "God-fearing and at the same time enterprising in worldly pursuits, the Gouda Saraswaths commonly known as Konkani have made an indelible mark in the history of Kerala. While the prosperity and renown of this community is by and large self made, the benevolent and tolerant Rulers of Kerala could also be credited with having provided the necessary climate for the free development of the innate gifts with which many members of their community were blessed. In Kerala, Cochin was no doubt the strong hold..."

The mass migration of the community to Cochin from Goa took place in year 1560 A.D. when the Portuguese established their Inquisition at Goa. But records preserved at the State Archives, Kerala speak of their settlement in the year 1294 A.D. It was in the year 1294 A.D. Allavuddin Khilji attacked Goa and destroyed some of the temples there. In the letter preserved at the Ernakulam Regional Office of the State Archives, No. 144/1858 dated 6-3-1858 addressed to Lieutenant General W. Cullen British Resident of Travancore and Cochin by Diwan Vencata Row of Cochin it was stated that "The traditions that exist regarding the first immigration of the Konkani into the Cochin State, that owing to certain religious disputes, they were obliged to leave their native country Conkan with their idols in

1294 A.D. and travelling southwards they came to the territory of His Highness the Raja of Cochin and having obtained grants of land assured of promises of protection from His Highness they settled in Cochin and formed themselves into a community which they named the "Conkanastha Mahajanam".

Records relating to Konkaniies available in the repositories of Kerala State Archives consist of documents written on Palm-leaves, Copper plates and Papers. Of the three regional offices of the State Archives, the Ernakulam Regional Office contains records mostly of the erstwhile Cochin State. Among the records, it is the only regional office where records in the nature of copper plates are found. According to Kerala State Archives Department Publication entitled 'An Introduction to the Kerala State Archives', Trivandrum, 1975, the collection of copper plate records consists of 16 items. A Thituram (Royal writ) issued to Konkani Mahajanams at Cochin granting them rights to build streets and houses with bricks and mortar for their settlement and to conduct business from Cochin with foreign countries written in Vattezhuthu character on copper plate of the year 1627 A.D. is one of the oldest of the plates in the Archives. The other one dated 22-3-1663 which consists of 5 plates with Vattezhuthu characters is a treaty between the Raja of Cochin and the Dutch East India Company. By this treaty, the Raja inter alia binds himself to protect his Konkani subjects and promises that in the matter of protection and punishments the Konkaniis shall be treated just in the same manner as the other brahmins. It also lays down a specific condition to the effect that in the event a Konkani died without heirs his property shall be divided into two equal shares of which one will go to the Royal treasury and the other to the Thirumala Deva temple. It is also written in the treaty that it is they who have helped the Raja with money in times of danger and that the Konkaniis need not pay any succession duty. There is a set of 6 small plates containing intriguing matters dealing with three topics viz. brief history of the Cochin Royal family, tantric ceremonies

performed at various times and a detailed account of buried treasures including 2 crowns. A Thituram granted to Korati Kaimal for capturing elephants from forest and the other about 'Varaguna' of the lunar race, are the other plates preserved in the repositories of the State Archives. The plate bearing the Saka era 1603 corresponding to the English calendar year 1681 A.D. written in Devanagari script in Kannada language is a document that contains a Rayasa Patra - a holy edict - issued by Sri Sathyadeesha Tirtha of Uttaradhi Mutt as per orders of his Guru Sri Sathyabhinava Tirtha to Sri Raghavendra Tirtha of Sri Kashi Mutt Samasthan reiterating as true and legitimate the claims of the latter to the traditional rights and honours due to a Moola Samsthanadipathi, head of the original spiritual institution.

As a member of Kerala State Archives Advisory Committee nominated by the Government of Kerala as per G.O.Rt.No.952/71/Education dated 24-6-1971, I made selections from records in the Kerala State Archives relating to the Konkani community and conducted research on them. Permission was given to me by the Director of Archives in his letter No.826/SA/76/GI dated 2-4-1976 to take copies/photostat wherever felt necessary subject to rules in force, for the compilation of publication entitled 'Selections from records in the Kerala State Archives relating to the Konkani community'. Sri C.V. Joseph then Superintendent of Archives rendered me every help in my venture without prejudice to his normal duties as directed by the Director of Archives. The President of the Cochin Thirumala Devaswom Managing Committee Sri A.B. Prabhu expressed the willingness of the Thirumala Devaswom Managing Committee to publish the select records from the records in the Kerala State Archives relating to the Cochin Thirumala Devaswom and the Konkani community. The Director of Archives gave him permission for publication of records relating to the Konkani community compiled by me for publication.

When I first saw the Copper Plate No.8 preserved at the Regional Office of the State Archives at Ernakulam I found the

plate lying uncared and broken into two parts. I took special interest to go through the contents of the text inscribed on the plate. I deciphered the inscription written in Devanagari script. The language written is Kannada. I took photograph of the plate and wrote an Introduction to it. It was Messrs. Vanguard Studios, Kochi-2 that helped me for taking the photograph. The broken parts of the plate were joined later. It is now well preserved. It is after 81 years that an Introduction written to a Copper plate bearing the Saka era 1603 A.D. is published. It was Sri T.A. Gopinath Rao who wrote an Introduction to a Copper plate dated 22-3-1663 which is a treaty between the Raja of Cochin and the Dutch East India Company. It was published in the Travancore Archeological series Part IV & V, 1910 A.D. Edition.

It is the Cochin Thirumala Devaswom that publishes the Introduction written to Copper Plate by me entitled 'Studies on Copper Pate No.8 on Shri Kashi Mutt Samsthan preserved at the Ernakulam Regional Office of State Archives, Kerala.' I am thankful to the Cochin Thirumala Devaswom Managing Committee that showed special interest in getting the Introduction written by me published meeting the cost of the publication. They are the publishers. My thanks are due to Smt. Sreemathy S. Kamath who helped me to render into English the Kannada words inscribed on the plate deciphered by me. She was educated at Mangalore and is a graduate of the Mysore University well-versed in Kannada language and literature. She is the sister of Sri M.R. Pai who is a well-known economist of Bombay. My thanks are also due to Smt. Sarojini P. Mallaya who helped me by getting the script typed. I am extremely thankful to the late Sri C.V. Joseph then Superintendent of Archives who made special arrangements in the Archives premises to get the Copper plate photographed. I am happy to put on record my sense of gratefulness to Messrs. Vanguard Studios, New Road, Kochi-2 who photographed the copper plate giving me photo copies which helped me to a great extent for deciphering the inscrip-

tion. I extend my thanks to Sri V. Rama Bhat of Varapuzha who has been kind enough to go through the Introduction written in English. It is Sri D. Vasudeva Pai, the Treasurer of the Konkani Bhasha Prachar Sabha and Adhikari of the Cochin Thirumala Devaswom who supervised the manuscript through the Press. His help was so valuable that I cannot but express my sincere gratitude to him. I am also grateful to all members of the Konkani Bhasha Prachar Sabha Managing Committee, Kochi who fully co-operated with me in extending all possible help from the Sabha in my efforts for selection of records from the records in Kerala State Archives relating to Konkani community which include copper plates also.

It is the blessings of His Holiness Srimad Sudheendra Tirtha Swami of Sri Kashi Mutt Samsthan that resulted in success of the venture I had undertaken to write an Introduction to the Copper plate.

N. Purushothama Mallaya

Hon. Secretary,

Konkani Bhasha Prachar Sabha,

KOCHI-2.

18-1-1992.

**Studies on Copper Plate No. 8
on Shri Kashi Mutt Samsthan
preserved at the Ernakulam Regional Office
of the State Archives Department, Kerala.**

AN INTRODUCTION

- N. Purushothama Mallaya

The State Archives Department of Kerala is truly a treasure-house of precious documents. For those who are interested in the history of Kerala these are perennial sources of information. Time has told heavily upon these records of the past and as it is, they are thumbled, inked and amply soiled. Considering the scarcity of funds at its disposal, the Archives Department is doing a commendable job of preserving them in their present condition. But mere physical preservation of these documents will not suffice. To preserve them is to subject them to an objective and critical scrutiny and to publish the studied result along with the original, unaltered text. To preserve them is again, to translate them into a common language acceptable to the whole nation so that the materials relating to each and every part of the country may be at the disposal of the whole nation.

The other day browsing through the records at the Regional Archives at Ernakulam, I lighted upon a copper plate numbered 8. Copper plates are also historic documents the text of which is inscribed on sheets of copper of varying sizes. Compared with other records they are few in number and have the pride of place. Only subjects of lasting consequences were chosen to be inscribed on them. It is an ancient device adopted for the creation of records of a permanent nature. They are rightly considered as the last word on historical veracity. This plate is 42cm x 10cm in size and is broken into two parts. Fortunately,

this damage has not caused any harm to the written portion which is left in-tact. It bears the Saka Year 1603, corresponding to the English calender year 1681 A.D. The text of the plate is in the Kannada language, inscribed on the plate using the Devanagari script and deals with matters religious. There are 59 lines inscribed on the plate. The plate to-day is 310 years old.

The plate is literally invaluable and more so to the Gowda Saraswath Brahmin community. As the language used in this plate is Kannada, Kannada scholars have here a specimen piece, from which they can learn about the style and structure of their language as it was used in the latter half of the 17th century. It mentions the names of several places such as Saasasti, Antruz, Bhatkal, Basrur and Kochi and shows the religious relationship that had been in existence between the people of these areas. There is also mention of other places namely, Karkal, a township in the district of South Kanara and the Ananthasayanam, the modern city of Thiruvananthapuram in Kerala. At a time, when there is a concerted move from several quarters for the adoption of Devanagari as the common script for all the Indian languages - Aryan and Dravidian - this plate is proof enough to show that Devanagari was once in vogue for the purpose of writing language other than Sanskrit.

Originally, this plate belonged to the Maharajas of Cochin, but when Cochin merged into the Indian Union, it came into the possession of the State Archives of Kerala. In 1681 A.D., this plate was submitted to the then Raja of Cochin by Sri Raghavendra Teertha the then head of Kashi Mutt Samsthan - the spiritual head of the Gowda Saraswath Brahmin Community - as his bonafide credentials. The text of the Copper plate is a *Raayasa Patra* - a holy edict - issued by Sri Sathyadheesa Teertha, disciple of Satyabhinava Teertha (1673 - 1706 A.D) of Uttaradi Mutt to the said Raghavendra Teertha (1674 - 1725 A.D) of Kasi Mutt Samsthan reiterating as true and legitimate, the claims of the latter to the traditional rights and honours due

to a '*Moola Samsthanadhipati*' - head of the original spiritual institution. The names of Kumbhakonam Mutt and several swamijeas are mentioned in the text. Incidentally, a 'Mutt' or 'Mutt Samstha' in spiritual parlance, is a spiritual institution with a Swamiji as its head and all the members of a particular community as his followers. A Swamiji is a Saint savant and Guru all rolled into one. All the Swamijeas referred to in this plate were followers of Madwacharya and heads of different mutts preaching, practising and propagating the Madwa Philosophy of Dwaita Siddhanta, the theory of Dualism. In order to understand the text properly, a through knowledge of all the circumstances that led Raghavendra into seeking and receiving it from Sathyadheesa Theertha and presenting it to the Raja of Cochin, is absolutely necessary. This requires a detailed introduction.

Sreemad Madwacharya (1238-1317), the great spiritual leader of the thirteenth century, propounded the Dwaita Vaada in Indian philosophy. The other religious system grew up in India are Advaita and Vishistadwaita. He interpreted the Vedaas, the Brahmanaas, the Upanishads and the Bhagavathgeetha in the light of his new learning. His Bhashyaas on these ancient works are still regarded as classics. A prolific writer, Madwacharya's works include Bhagavata Tatparya Nirnaya, Bhaarata Taatparya Nirnaya, Krishnaamruta Mahaarnava, Tantrasaara, Dwadasa Sthotra etc. In all, he wrote 37 works and they are collectively known as '*Sarva Moola Granthas*'. While his Bhaashyas are esoteric commentaries meant only for the scholars and the initiated, the works mentioned above were written especially for the lay man. Madwacharya toured the whole of India visiting pilgrim centres, preaching and propagating his Dwaita philosophy. Before long, his Dig Vijaya was complete and the learned and the lowly equally hailed him as the *Paramaguru* or Prime preceptor. With the intention perpetuating and popularizing his Siddhanta further, Madwacharya personally selected several sishtyas, groomed them with care for this lofty mission and initiated them into Sanyas. In matters spiri-

tual and religious ritual, he gave them intensive training. Padmanabha Tirtha, (1317 A.D to 1324 A.D) Narahari Tirtha, (1324 to 1333 A.D) Madhava Tirtha (1333 - 1350 A.D) and Akshobhya Tirtha (1350 - 1365 A.D) are four disciples of Madwacharya. Of the four Padmanabha Tirtha was raised to the seat of the Chief Pontiff by Madhwacharya in the presence of his disciples. Besides, Madwacharya erected a temple at Udipi and installed Sri Krishna which he got from a lump of Gopichandana (a kind of yellowish earth very holy to Vaishnavas) and appointed 8 Sanyasins by founding Ashta Mutts* to perform worship, Archana, to Sri Krishna and to propagate system of Dwaita Philosophy. He named the place as "Rajatapeetam".

Swami Jaya Tirtha, (1365 - 1388 A.D) a most luminous star in the line of succession came after Akshobhya Tirtha. Swami Jaya Teertha became Pontiff of the Uttaraadi Mutt. As Swami Jaya Teertha had received his sainthood from Akshobhya Teertha who was the direct disciple of Madwacharya, the Uttaraadi Mutt was also known as the 'Aadi Mutt' or 'Moola Samstan' meaning the first or original spiritual institution. Swami Jaya Teertha is perhaps, the greatest of all the illustrious exponents of Maadwa Philosophy. He immortalised himself when he wrote his brilliant commentaries on all the works of Madwacharya. 'Nyaaya Sudha' is his Magnum opus. After his Dehotsarga, in Uttaradi Mutt's line of succession came Vidyaadhiraaja (1388 - 1392), Kaveendra (1392 - 1399), Vaageesa (1399 - 1407) and Ramachandra Teertha (1407 - 1436 A.D). Contrary to the usual practice of adopting only one sishya, Ramachandra Teertha adopted two sishyas, namely, Vibhudendra Teertha and Vidyanidhi Teertha. After the Samadhi of Ramachandra Teertha, this naturally led to the physical bifurcation of the Uttaraadi Mutt, but without in any way affecting its spiritual content. Junior of these two sishyas, Vidhyaanidhi Teertha (1436 - 1444 A.D), continued the Uttaraadi Mutt lineage, and in the long run, in this line of descent came Sathyabhinava Teertha ((1673 - 1706) whose disciple Sathyadeesa Teertha it was, who had issued this cop-plate as per orders of his Guru Sathyabhinava Tirtha. The

1. Sirur Mutt, 2. Krishnapur Mutt, 3. Puthagi Mutt, 4. Sode Mutt, 5. Pejavar Mutt, 6. Admar Mutt, 7. Kaniyoor Mutt, 8. Palmar Mutt.

senior sishya, Vibhudeendra Teertha (1436 - 1486) established his own mutt with its head quarters at Kumbakonam, independent of the Uttaraadi Mutt. But this in no way alters the fact that his spiritual progenitor Ramachandra Teertha belonged to the Uttaraadi Mutt, he was only adding another spiritual institution for nurturing the Dwaita Philosophy. Uttaraadi Mutt remained, in letter and spirit, the parent samstan of the new Kumbakonam Mutt.

As the head of the Kumbakonam Mutt, Vibhudendra Teertha was succeeded by Jitamitra Teertha, Raghunandana Teertha and Surendra Teertha. Surendra Teertha was the contemporary of Krishna Deva Raya, the celebrated monarch of the Vijayanagar Empire. Once he happened to meet Vyasaraya Teertha, head of the Sosale Mutt. Sosale Mutt is also one of the Mutts branched off after Vyasaraya Teertha under the name Vyasaraya Mutt. Vyasaraya honoured the great Surendra Teertha and gave away to his care his own disciple Vishnu Teertha alias Vidyanidi Tirtha a learned sanyasin well versed in the doctrines of Madwa Siddhaanata. Surendra lost no time in initiating Vishnu Teertha as his own sishya and renamed him as Vijayeendra Teertha. The holy demise of Surendra brought Vijayeendra to the gadi of the Kumbakonam Mutt. His tenure as its spiritual head was long and popular. He toiled incessantly to disseminate the teachings of the Paramaguru to every nook and corner of this country. A scholar steeped in Vedaanta, he has as many as 104 books on Maadwa Philosophy to his credit. His single-minded devotion to the Maadwa creed and sincere efforts for its propagation brought name and fame to the Kumbakonam Mutt.

While Vijayeendra was on a South Indian pilgrimage, the Gowda Saraswath Brahmins from Cochin requested him to have his 'Chaturmaasya Vrata' observed in Cochin.* 'Chaturmaasya'

Regional Office of the State Archives of Kerala at Ernakulam, Thirumala Devaswom Records Series 10 dated 1023-5-10 M.E., Memorandum submitted to British Resident of Travancore Signed by Cochin Mahajanam.

means (of) four months and Vrata a vow. Dictates of 'Sanyasa Asrama dharma', duties of sainthood, enjoin on a Swamiji the observance of this vow lasting for four months—commencing with the first half of Aashadha and ending with the first half of Karthika every year. Observance of this Vrata involves several austerities with dietary restrictions, divine contemplation and intense meditation with the aim of attaining holy communion with God and a host of other religious rites, the rules and regulations of which have been laid down in detail. For those peripatetic Swamijeas who are always on tour, spreading the basic principles of sanatana dharma among their devotees settled in different parts of the country, this is, perhaps, the only period of uninterrupted, concentrated *Tapasya*. The timing of the Vrata also coincides with the winter season and avoids the unpleasant inconveniences, the travels of rainy season are so fraught with. While after granting their wish the Swamiji was on with the Chaturmaasya in Cochin, these Brahmins requested the Swamiji to grace their community by adopting and initiating into Sanyasa a *Brahmacharin* from their own group for exclusively looking after their spiritual and religious aspirations. The Gowda Saraswath Brahmins of Kerala and South Canara are followers of Madhwacharya, and were originally the Sishyas of the Uttaradhi Mutt, but came under the spiritual suzerainty of Kumbakonam Mutt, when that Mutt came into being. Granting their request, he selected a young *Brahmacharin* from this community proceeded to Benares, gave him sanyasa, named him Yaadavendra Teertha and made him the religious and spiritual head of the Gowda Saraswath Brahmin community. A Mutt that was there at Benaras (Kasi) was given in possession with absolute rights to Yaadavendra by Vijayeendra Tirtha and this institution with its headquarters on the banks of the sacred river Ganga in Kasi at Brahma Ghat came to be known as Kasi Mutt Samsthan. Thus it was from Vijayeendra Teertha that the Kasi Mutt had its continuity. Kasi mutt Samsthan had a definite, well marked area of operation—the settlements of Gowda Saraswath

Brahmin community, and a definite aim—the spiritual upliftment of the members of this community.

As Kasi Mutt Samsthan had its continuity from Vijayeendra Teertha of Kumbakonam Mutt, disciples of the former used to pay the successive heads of the latter all respects due to the head of an elderly mutt.

Kumbakonam Mutt had its origin from Uttaraadi mutt and Uttaraadi mutt was regarded and respected as the 'Moola Samsthan', original mutt by the disciples of both Kasi and Kumbakonam mutts.

Apart from this special spiritual boon bestowed upon the Gowda Saraswath brahmin community, Vijayeendra Teertha handed over to them the resplendent image of Lord Venkateswara, to be installed and worshipped as the presiding deity in their temple. This image is famed to be the one worshipped by Saluva Narasimha Raya of Vijayanagar empire, which came into the possession of His Holiness after the demise of the said ruler. The consecration and installation ceremony, the pratista, of this image in the temple was performed in 1599 A.D., by Sudheendra Teertha, (1595 - 1626) immediate successor of Vijayeendra Teertha in his Kumbakonam mutt lineage. This shrine is the famous Cochin Thirumala Devaswom Temple - a pilgrim center and a premier socio-religious institution of the Gowda Saraswath Brahmins. It was from this temple that the Venkateswara cult had spread to their other settlements. In every Saraswath Temple that comes under the swamy of Kasi Mutt Samsthan, the presiding diety invariably is Lord Venkateswara.

Coming back to the history of the mutts, though Vijayeendra seated Yadaveendra on the gurupeeta of Kasi Mutt he took special care to continue His Kumbakonam lineage. After his quietus on the banks of Kaveri in Kumbakonam in 1595, Sudheendra Teertha (1595 - 1626) succeeded him as the head of the mutt. And just after him came Raghavendra Swami. (1626 - 1671)

Of all the Swamijeets of Kumbakonam mutt Raghavendra Teertha Swami was the most popular. He shifted the head quarters of the Kumbakonam mutt from Kumbakonam to Nanjund. He had his samadhi at Mantralaya (1671 A.D.) on the Banks of Tungabhadra in the Adoni Taluk of Kurnool district in Andhra Pradesh. After his sacred Samadhi, the name of the spiritual institution he had so well graced - the Kumbakonam Mutt was changed after his name into Raghavendra Mutt. With its headquarters already shifted and name altered, Kumbakonam Mutt as such became defunct and a thing of the past. Both these changes led to unexpected and unpleasant consequences at the time of Yogeendra Vader (1671 - 1688), the successor of Raghavendra Teertha Swami and the first sanyasin to grace the gadi of Raghavendra Mutt.

As was stated earlier, Yadavendra was the head of Kasi Mutt Samsthan seated on the Gurupeeta of Sri Kasi Mutt Samsthan by Swami Vijayeendra teertha. Yadavendra Teertha attained Mukti* at Bhatkal in the Uttara Kannada District of Karnataka in the year 1608 A.D. Next to him came, Kesavendra Teertha (1608 - 1670) and Upendra Teertha (1670 - 1674) in that order. In 1654 A.D Upendra Teertha drew up the rules and regulations for the conduct of ceremonies and administration of the Cochin Thirumala Devaswom temple. After Upendra Teertha, the Swamiji who came to occupy the supreme spiritual seat of Kasi Mutt Samsthan was Raghavendra Teertha (1674 - 1725) and it was to this sanyasin that the copper plate in question was issued by the said Sathyaadheesa Thirtha of Uttaraadi Mutt as per orders of his Guru Sathyabhinava Thirtha, for reasons quite valid and strong.

When Raghavendra Teertha of Kasi Mutt Samsthan was camping in the Thirumala Devaswom temple in Cochin, Yogeendra Vader, the first head of the new Raghavendra Mutt,

* Samadi

also happened to come there. In the normal circumstances, the disciples of Kasi Mutt Samsthan paid due respects to the heads of the Kumbakonam Mutt as it was Vijayeendra Teertha of Kumbakonam mutt who was the spiritual progenitor of Kasi Mutt Samsthan. In fact, all the customary honours were accorded not only to Vijayeendra of Kumbakonam mutt but also to his successors Sudheendra and Raghavendra of Kumbakonam Mutt. It was Sudheendra Theertha who had performed the Pratista (installation) ceremony of Lord Venkateswara in Thirumala Devaswom temple, Cochin. It was in the year 1599 A.D. By letting him perform the ceremony, inspite of their having their own religious head, the Swamiji of Kashi Mutt Samstan, its disciples were paying more than due respects to the reigning head of Kumbakona Mutt. This copper plate itself mentions of these saints of Kumbakonam Mutt 'HIRERIGAE' in Kannada meaning "Elders", in relation to the Swamijees of Kashi Mutt. And, rightly so. But at the time of Yogeendra's visit to Kochi, Kumbakonam Mutt as such did not exist and it was as the head of the Raghavendra Mutt that he came there. Disciples of Kashi Mutt Samsthan, therefore, did not pay him any special respect.

Yogeendra Vader naturally took umbrage at what he considered an insult. In his capacity as the descendent of Swami Vijayeendra Teertha of Kumbakonam Mutt through whom Kashi Mutt had its continuity, and whose descendants were untill then honoured as elders by the disciples of Kashi Mutt Samsthan, Yogeendra issued an edict to Raghavendra not to use the traditional paraphernalia and not to exercise the rights of performing *Mantramudra dharana* any more. To feel the force of this extreme step taken by Yogeendra, one has only to understand what these rights mean to a spiritual head.

It is these prime privileges that distinguish a religious head from an ordinary Sanyasin. Of these, the right to perform the *Mantra Mudradharana* is the more important. It is this right that lends depth and meaning to the Guru-sishya bandha, for the relationship between a preceptor and his disciple. A

mantra is a short incantation. the *japa* or repeated chanting with concomitant dhyana or concentrated meditation of which leads a man to spiritual upliftment and later on to salvation. But, for the *japa* of a *mantra* to be efficacious, one has to receive it directly from a Guru. Thus only by imparting a *mantra* to a disciple and by instructing him on the subtle ways of Dhyana does, a Swamiji become his Guru in the real sense of the term. Guru helps Jeevatma, the individual soul, that lies immersed in *Agnaanaandhakara*, darkness of ignorance, to illumine itself in preparation of its *Layana*, or merger with Paramaatma, the Universal Soul. Usually a Swamiji imparts this *mantra* to his sishya only after the rite of *Mudradhaarana*.

Mudras are two metal seals, bearing the impress of *Sudarasana*, the divine disc and *Panchajanya* the holy cunch of Lord Vishnu, respectively. The impresses are engravings wrought on the seals. *Mudradharana* is a religious rite during which the swamiji heats up these *mudraas* in *Hommagni*, the sacred fire, and stamps them on chosen spots such as the upper arm, chest etc. of a disciple's body. This rite is full of symbolic significance. On the physical plane, it cements the Guru - sishya - banda and the seal that the Swamiji stamps on a sishya is the seal of Sishyatwa. On the spiritual plane this act is more significant and needs a brief explanation. *Agni* or Fire is one of the *Pancha Maha Bhootas*, the five cardinal elements which are the five manifestations of God. Of these, *Agni* is supposed to be God incarnate; 'Vahnir' Narayana Sakshaat'. The vital force and core power of *Agni*, its very 'Aatma' is its burning heat. By heating up these *mudras* in holy fire its *Aatma* or *chaitanya* is first absorbed into these seals. By stamping them on a sishya the Swamiji transmits this *chaitanya* into the sishya's physical being. The heated seals leave indelible, reddish marks of Vishnu on the Sishya's physique. Thus, the Guru introduces the divine spark into him. And he who kindles the divine spark in a sishya is his real Guru. *Mudradharana* is the act of receiving these marks of Vishnu from a Swamiji. The act

of receiving them along with the holy mantra is, Mantra Mudra Dharana. Mudradharana sanctifies the physique and the Mantra illumines the mind and the whole being becomes a soul divine. This is performed only on auspicious occasions.

Next in importance comes the right to use the traditional paraphernalia such as the banner, Soorya Paan, Chamara, Chatra, Palanquin etc. These are used when the Swamiji is on his Dig Vijaya or Victory march after the Chaturmasya Vrata or when he participates in a procession. All these paraphernalia are carried by the disciples of the Swamiji or by his cortege.

On the banner, propped on two poles, and carried in the lead of the procession, are the name and emblem of the spiritual Institution.

Soorya stands for the sun and paan a leaf. Soorya paan is the emblem of the Sun, in golden bar-relief, mounted on a wooden plaque in shapes of a Banyan (pepal) leaf, wholly covered in red velvet and fitted to the top of a pole.

Chamara - A Chowrie or bushy tail of the Chamara (Bos Crunniens) used as a fly-flap or fan, and reckoned as one of the insignia of royalty.

Chatra is a parasol embellished with golden filigree. While the mantra mudradharana symbolizes the cementing of relationship between the Swamiji and his sishyas, the paraphernalia are the insignia of the Swamiji's spiritual suzerainty over his Sishyas. Without these a Swamiji has no sway over his sishyas and enjoys no better power than a mere sanyasin.

When Yogeendra Vader banned Raghavendra from exercising these rights, he acted in the full conviction that, he had every right to take back what had been conferred on Kasi mutt by one of his predecessors. When the Raja of Cochin came to know of this, he de-recognised the Swamiji of Kashi Mutt Samsthan depriving him of all his rights over the members of the Gowda Saraswath Brahmin community and he became a mere sanyasin.

Now it was up to Raghavendra to defend his right and regain the recognition. In order to retrieve his rights and recognition, he had to produce credentials before the Raja of Cochin. And that was simple. Himself and Yogeendra—who had withdrawn his rights—were descendants of the same Swamiji, namely Vijayeendra of Kumbakonam Mutt. Still, both were heads of mutts other than Kumbakonam, Raghavendra representing the Kasi mutt and Yogeendra the Raghavendra Mutt. For both, Kumbakonam mutt was the 'Matru Samsthan', parent institution as both have their descent from Vijayeendra and both were duty bound to honour its memory. And honouring a Matru Samsthan meant honouring all the rights conferred on any one by the 'Parent Institution.' At least, it was unbecoming of the head of a sister institution to take back the rights conferred on the head of another institution by a common spiritual predecessor. By withdrawing his rights Yogeendra was doing injustice to the memory of their Maatru Samsthan and in essence violating the will of their common spiritual ancestor.

The only course now open to Raghavendra was to appeal to the head of the Uttaraadi mutt - the original or Moola Samsthan - to issue a copper plate vindicating his claims to the rights, titles and privileges conferred on his mutt by Kumbakonam mutt and to restore them to him. As Kumbakonam mutt itself had its origin from Uttaraadi Mutt, head of the Uttaraadi mutt was the one authority, who commanded the respects of both the contending parties in equal measure. Accordingly, Raghavendra Teertha sent a letter with Salutations through one Anantha Bhatta to the Head of the Uttaraadi mutt, then camping in Trivandrum (Anantha Sayanam). Anantha Bhatta was a learned brahmin from Karkal, South Canara. In the letter Raghavendra described in detail all that had happened between himself and Yogeendra and expressed his wish for the issue of a holy edict for solving the crisis. After going through the letter carefully and weighing the pros and cons of all the points contained in the representation, Sathyadheesa Tirtha of

Uttaraadi Mutt under orders of His Guru Sathyabhinava Tirtha sent Raghavendra a holy edict inscribed on a copper plate through Venkata Bhatta - a messenger of the Uttaraadi mutt. In this plate Raghavendra of Kasi mutt is referred to as Moola Samstaanaadipathi meaning, head of the original spiritual institution. Sathyadheesa recognised and restored through this plate all the rights of Raghavendra to perform 'mantra mudra dhaarana' and to use the traditional paraphernalia. He is referred to again as one belonging to 'the Mahajan, consisting of the entire brahmin community of the Konkani group. The area of jurisdiction of Kasi Mutt Samsthan is clearly delineated in the plate as Saasasti and Antruz in Goa, Bhatkal in North Canara, Basurur in South Canara and Kochi in Kerala all strong holds of Gowda Saraswath Brahmins. The plate contained the solemn assurance that Raghavendra's rights which he had conceded as genuine would last for ever. It directed Raghavendra to break completely with Yogeendra Vader. As Raghavendra was referred to as 'Moola Samsthanadhipati' in the plate, not only did the plate restore Raghavendra's rights but it also conferred on him a status equal to that of the Uttaraadi mutt, the Moola Samsthan. The plate also outlined the protocol to be adopted should the descendants of Uttaraadi and Kasi mutts happen to come together.

On receiving this plate Raghavendra submitted it to the then Raja of Cochin as valid proof of his claims to the rights which the ruler had de-recognised and demanded re-recognition. Convinced of the justness and genuineness of his claim, the King recognised Raghavendra as 'Moola Samstanaadhipati' of Madwacharya's lineage and restored him his rights over the Gowda Saraswath Brahmin community. The Raja accorded all state honours and patronage to the Swamiji of Kasi mutt samsthan. He reserved for the State, the right of raising the first Aarati to the Swamiji immediately on the Swamiji's arrival in Cochin. The Raja kept the plate in the custody of the State for future reference. It is this plate, numbered 8, preserved in

the Regional Archives at Ernakulam. The State Patronage to the Kasi Mutt Samsthan continued till the last days of Royalty in Cochin. This entitled the Swamiji of Kasi Mutt Samsthan to pass in palanquin through the main gates of Maharaja's Palace at Mattancherry wherein stands Royal diety Pazhayanoor Bhagavathi installed, with all the pomp and pageantry and cross the palace compound, without ever having to get down at the entrance point. The last occasion the head of Kasi Mutt Samsthan enjoyed these prerogatives was in 1948, when His Holiness Sreemad Sukrateendra Teertha the then head of Kasi Mutt Samsthan cut across the main gates and compound of the Maharaja's Palace in a palanquin, along with his disciple H.H. Sreemad Sudheendra Teertha, the present head of Kasi Mutt Samsthan, on their way to the Thirumala Devaswom Temple, Cochin.

The name of Kumbakonam mutt and those of Swamijees, Sathyabhinava Teertha and Sathyadheesa Teertha of the Uttaraadi Mutt, Vijayeendra, Sudheendra and Raghavendra of the Kumbakonam Mutt, Upendra Teertha and Raghavendra Teertha of Kasi mutt and Yogeendra Vader of Raghavendra Mutt are mentioned in the plate. With the name of the Lord Ramachandra and traditional titles of the Swamiji in Sanskrit inscribed at the top, the plate numbered 8 reads thus.

"Worshipping at the lotus feet of Lord Ramachndra, Sri Sathyaadheesa Teertha, disciple of Sri Sathyabhinava Teertha (of Uttaradi Mutt) grants the copper plate in the Saka era of Salivahana 1603 in the Samvatsara of Durmati, on the fifth day of the dark half of the lunar month Kartika to Sri Raghavendra Teertha, disciple of Sri Upendra Teertha.

You have by descent come from, and in the lineage begun by, Vijayendra Teertha of Kumbakonam Mutt and this connection is, indeed a fact. As you did not pay the customary honours and respect to Yogendra Vader on a par with Vijayeendra, Sudheendra and Raghavendra, which you used to accord them

considering them as your elders, it has caused enmity between yourself and him.

At the same time, after having learnt that our Swamiji has reached Ananthasayanam on a tour, yourself sent our Swamiji through Anantha Bhatta of Karkala, your complete opinion. Our Swamiji after knowing your opinion, do proceed to satisfy your minds wishes. Accordingly, a holy edict is sent through Venkatta Bhatta, by hand.

Then, the salutations and letter of yourself who belongs to Mahajanam consisting of the entire brahmin community of the Konkana group, have come to our Swamiji.

You do completely break with Yogeendra Vader. (Because of) your being the head of the Original spiritual institution has resulted in our rapprochement further.

You may bless the entire Brahmins of Konkana group in Sasasti, Antruz, Bhatkal, Basrur, Kochi and perform Mantra Mudradharana. It is after an enquiry which convinced us that you used to perform it, that we send this plate. You do perform the Mantra Mudradharana. Accordingly this plate is sent.

We send this plate recognising all your rights to all protocol honour consisting of Palanquin, Parasol, Chaamara, Soorya paan etc. As per the orders of our Swamiji, we have performed Mantramudradharana to all those who have come to us. We will together in future, for ever, perform the Mantra Mudradharana to all. In future, you may go ahead performing the Mantra Mudradharana in the same way as you used to do it in the past.

In case ourselves and yourself happen to come together and yourself happen to have observed the Chaturmasya fewer times than we, we will perform the mudradharana to yourself; we will perform the mudradharana to all. In case your's is more the mudradharana will be perofrmed in co-operation with you to all. The right to honours that our Swamiji have conceded to you shall last for ever. In case there is or happens to, be any

dispute, it will be sloved. In the same way our and your lines of succession will go ahead. Thus..... (Signature)

Critical analysis of the Copper Plate

On going through the full text inscribed on the Copper plate, it is seen that it was Sri Sathyadeesha Tirtha who issued the Copper plate to Sri Raghavendra Tirtha. Sri Sathyabhinava Tirtha was the Pontiff 15th in the line of succession after Sri Jaya Tirtha who was crowned as the Pontiff of Uttaradhi Mutt by Sri Akshobhya Tirtha, direct disciple of Srimath Madwacharya. Sri Sathyabhinava Tirtha became Pontiff of the Uttaradhi Mutt in the Saka era 1595 corresponding to 1673 A.D. succeeding Sri Sathyanatha Tirtha. He remained as Pontiff of Uttaradhi Mutt for 32 years 6 months and 3 days. The plate was issued in the year 1681 A.D. when Sri Sathyabhinava Tirtha was alive. Sri Sathyabhinava Tirtha entered 'Brindavan'(1) in the year 1706 A.D. As per the list of names of Pontiffs of Uttaradhi Mutt published it was Sri Sathyapoorna Tirtha who succeeded to the Pontifical throne of Uttaradhi Mutt after Sri Sathyabhinava Tirtha. We can therefore come to the conclusion that Sathyadeesa Tirtha predeceased his Guru Sathyabhinava Tirtha. Hence, his name did not appear in the line of succession to Uttaradhi Mutt. But, he was alive when the plate was issued.

In the line of succession to Guru parampara of Uttaradhi Mutt published by Sarvodaya Mudranalaya, Poona-2, one can see names of pontiffs who remained to the Pontifical throne of the Uttaradhi Mutt for 2 and 3 years, and also names of Pontiffs who remained to the Pontifical throne of Uttaradhi Mutt for 8 months and 14 days and 7 months and 20 days. Predeceased Swamijis are not shown in the list of Guruparampara of Uttaradhi Mutt. Swamijis who succeeded in the line of succession alone are shown in the list of Guruparampara published of the Uttaradhi Mutt.

(1) Samadi

Pontiffs of Uttaradhi Mutt are mostly 'Grihastas'(2) in their 'Poorvashramas'. They are not given initiation to Sanyasa Ashrama directly from Brahmacharya Ashram. Hence, sishyas of Mattadeeshas of Uttaradhi Mutt are generally middle aged or even aged ones. There is therefore every likelihood of some of the sishyas of 'Mattadeeshas' of Uttaradhi Mutt entered 'Brindavan' when their Gurus were alive. Here there is enough proof that Sri Sathyadeesha Tirtha entered Brindavan when his Guru was alive.

Further, the plate is proof enough to show that Sri Sathyabhinava Tirtha was alive when the plate was issued by his disciple Sri Sathyadeesa Tirtha. Mention is there on the plate "Nammawamigalu", meaning "Our Swamiji" by Sathyadeesa Tirtha in the lines 20, 23, 24, 29, end of the lines 41 and 54 and continuation of the lines 42 and 55. The line 42 on the plate reads thus "Naavu Nammawamigalu Ajnanusara", meaning that "We as per orders of our Swamiji", which shows that the plate was granted as per orders of his Guru Sri Sathyabhinava Tirtha. Again in the lines 54 and 55 it reads thus, "Namma Swamigalu Nimagai Maaditha Bhahumaana" meaning the right of honours our Swamiji have conceded to you. If Sathyadeesa Tirtha was the Pontiff of Uttaradhi Mutt there would not have been such wordings as stated above. Again, it was written in the text by Sri Sathyadeesa Tirtha that "after having learnt that our Swamiji has reached Ananthasayanam on tour yourself sent our Swamiji through Anantha Bhatta of Karkala Your complete opinion and that after knowing your opinion, do proceed to satisfy your minds wishes and accordingly a holy edict is sent through Venkatta Bhatta by hand. (See lines 20 to 26). This fact inscribed on the Plate clearly shows that the Plate was granted to Sri Raghavendra Tirtha by Sathyadeesa Tirtha as per orders of his Guru Sathyabhinava Tirtha, the then Pontiff of the Uttaradhi Mutt. Also, it is seen from the inscriptions on the plate that the opinion of

Sri Raghavendra Tirtha sent through Anantha Bhatta of Karkala by Sri Raghavendra Tirtha was to Sri Sathyabhinava Tirtha and not to anyone else.

The plate is in the custody of the State Government since the last 310 years. It is marked as Copper Plate No. 8 by the Government of Kerala. It is kept in the Regional Office of the State Archives, Kerala at Ernakulam. It appears that the Plate was handed over to the then Ruler of Cochin by name Vira Kerala Varma, the Chazhur adoptee, into the Mootha Thavazhi, who was installed as the ruler of Cochin by the Dutch, by Sri Raghavendra Tirtha of Sri Kashi Mutt Samsthan to establish the lineage of Sri Raghavendra Tirtha when enmity has caused between the Swamiji of Sri Kashi Mutt and Sri Yogeendra Vader of Kumbakonam Mutt, renamed later as Raghavendra Mutt, which fact can be known from the Plate.

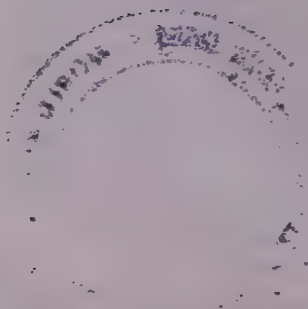


PHOTO COPY OF THE COPPER PLATE NO. 8
BROKEN INTO TWO PARTS PRESERVED AT
ERNAKULAM REGIONAL OFFICE OF STATE ARCHIVES,
KERALA.

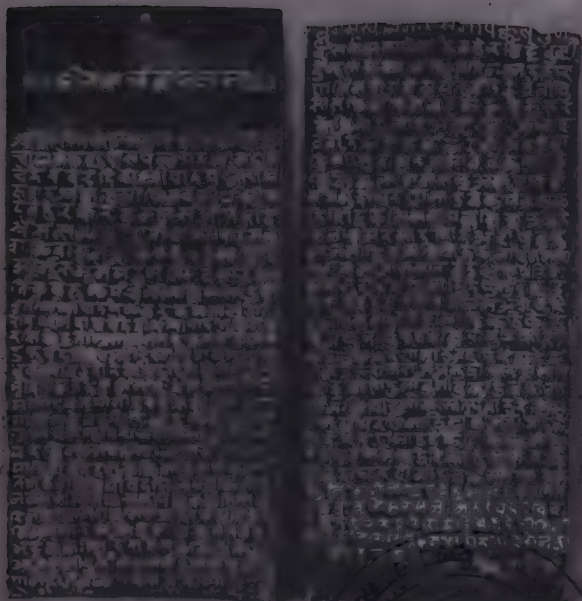
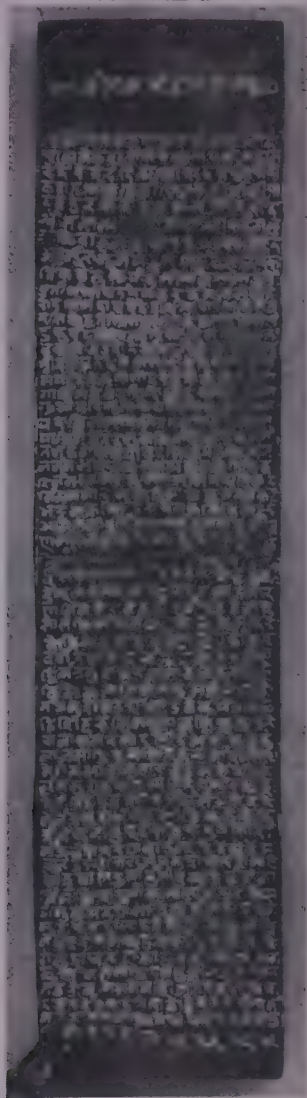


PHOTO COPY OF THE COPPER PLATE NO. 8
BROKEN INTO TWO PARTS JOINED PRESERVED AT
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KERALA.



**TEXT OF THE COPPER PLATE DECIPHERED –
KANNADA LANGUAGE
WRITTEN IN DEVANAGARI SCRIPT**

श्रीरामचन्द्राय नमः

श्रीमत्परमहंस परिव्राजकाचार्य त्वाद्यनेकगुण संपन्नराद श्रीमद्रामचन्द्र देवर दिव्य श्रीपाद पद्माराधकरादकराद श्रीमत्सत्याभिनव तीर्थ श्रीपादवडेर करकमल संजातराद श्रीमत्सत्याधीश तीर्थ पादंगळु शाळिवाहन शाके १६०३ साविरद आनूरू मूर्नेय दुर्मिति संवत्सरद कार्तिक बृहळ पंचमीयल्लि श्रीमदुपद्रतीर्थ श्रीपादंगळ करकमल. संजातराद श्रीमद्राघवेन्द्र तीर्थ श्रीपादंगळिगे बरसिकोड ताग्रसाषन पदेक्रम वेंतंदरे नीवु पूर्वदल्लि विजयीन्द्र स्वामिगळारभ्य कुंभकोणि मठ शेरिकोंडु इदिहरि विजयीन्द्र सुधीन्द्र राघवेन्द्ररु निम्म हिरिगे नडशिद मयीदि यनु योगीन्द्र वडेरु कोच्चिगे बंदागा निमगे नडशिदिल्लाद कारण निमगु अवरिगु विरोधवायितु अदेसमयदल्लि नंम स्वामिगळु अनंतशयन यात्रिगे बंददनु केळि नीवु काकीळ अनन्त भट्टगे निम्मयावदभिप्राय हेळि आतन नंमस्वामिगळ समीपक्के कळहिशिदरि नंम स्वामिगळु निम अभिप्राय तिळदु निम मनोरथसिद्धि माडेवु यंत वेंकट भट्टन कय्यंद रायस कळहिशिदरु आमेले नीवु कोंकण वर्गद असेष ब्राह्मण महाजनळ पत्रसह प्रणामलेदल्लि नंम स्वामिगळ समीपक्के बंदु नीवु सर्वात्मना योगीन्द्र वडेर बिट्टेवु नीवु मुलसंस्थानाधिपति गळाद कारण निमशेरबेकु यंत बंदिदेवे नीवु सासष्टि अंत्रोजे बट्टकोळ बसररु कोच्चि मोदलाद अल्लाल्लिद कोंकण वर्गद अशेष ब्राह्मण मेले दयेमाडि मंत्र मुद्राधरण माडबेकु यंतहेळि कोळलागि नंमनु अशेषरिगे मंत्रमुद्रा धरण माडबेकु यंत कळहि शिदरु निमगु पल्लविक छत्र सूरूपाना चामर मोदलाद अशेष बहुमान माडि कळहिशिदरु नांवुं नंम स्वामिगळ आज्ञानुसार बंदु अशेषरिगे मंत्रमुद्राधरण माडिदेवुं मुंदक्कु इदेरीति इंद उत्तरोत्तर निम अशेषरिगे मंत्रमुद्राधरण माडिकूडिकोंडु बंधेवु नीवु पूर्वदल्लि एदु प्रकारा मंत्रमुद्राधरण माडुत इदिहरि अदेप्रकार उत्तरोत्तरा मंत्रमुद्राधरण माडिकोंडु बाहोदु नांवु नीवु कूडि बंदागा निमल्लि चातुर्मास्य स्वल्प वादरे निमगे मुद्राधरणे माडि नांवुं अशेषरिगे मुद्राधरण माडबेकु निमल्लि अधिकवादरे निमकूडिशि कोडु अशेषरिगे मुद्राधरण माडबेकु नंम स्वामिगळु निमगे माडिद बहुमान उत्तरोत्तर नडशेवु निमगे यल्लि आदरे वंदरे विवाद षंदरे परिहरिशि कोदूठेवु इदे रीति नंम परम्परयल्लि निम परंपरिगे नडशि कोदूठेवु इत.

TEXT OF THE COPPER PLATE IN MALAYALAM SCRIPT

ശ്രീ രാമചന്ദ്രായ നമഃ

ശ്രീമത്പരമഹംസ പരിവ്രാജകാചാര്യ

താധ്യനേക ഗുണ സംപന്നരാദശ്രീമദ്രാമ ചന്ദ്ര ദേവര ദിവ്യശ്രീപാദപ
ദ്മാരാധക രാദ ശ്രീമത്സത്യാഭിനവ തീർത്ഥ ശ്രീപാദ വധേരകരകമല
സംജാതരാദ ശ്രീമത് സത്യാധീശ തീർത്ഥ പാദംഗളു ശാളിവാഹന
ശകേ 1603 സാവിരദ ആർ നൂറു മുർനേയ ദുർമതി സംവത്സരദ
കാർത്തിക ബഹുള പഞ്ചമീ യല്ലി ശ്രീമദുപചന്ദ്ര തീർത്ഥ ശ്രീപാദംഗ
ളകരകമല സംജാതരാദ ശ്രീമദ്രാഘവേന്ദ്ര തീർത്ഥ ശ്രീപാദംഗളിഗേ
ബരസികോട്ട താമ്രസാഷ്ഠന പദേകമ വേംതാദരെ നീവു പുർവ്വദല്ലി
വിജയിന്ദ്ര സ്വാമിഗളാഭ്യ ക്യാഭകോണിമാ ശേരേകൊണ്ടു ഇദ്രിതി
വിജിയിന്ദ്ര സുധിന്ദ്ര രാഘവേന്ദ്രനു നിമ ഹിരേതിഗേ നടശിദ മര്യാദി
യനു യോഗീന്ദ്ര വധേറു കോച്ചിഗേ ബാദാഗാ നിമഗേ നടശിദില്ലാദ
കാരണ നിമഗു അവരിഗു വിരോധവായിത്തു അദേസമയ ദല്ലി നമ
സ്വാമിഗളു അനന്തശയന യാത്രിഗേ ബാദദനു കേളി നീവു കാർ
കോള അനന്ത ഭട്ടഗേ നിമ യാവദഭിപ്രായ ഹേളി ആതന നമ
സ്വാമിഗള സമീപക്കെ കളഹിശിദുരി നമ സ്വാമിഗളു നിമ അഭി
പ്രായ തിളദു നിമ മനോരഥ സിദ്ധി മാടേവു യന്ത വേംകട ഭട്ടന
കയ്യിന്ദ്ര രായസ കളിഹിസിദ്ധരു ആമേലെ നീവു കോംകണ വർഗദ
അശേഷ ബ്രാഹ്മണ മഹാജനംഗ പത്രസഹ പ്രണാമലോദല്ലി നമ
സ്വാമിഗള സമീപക്കെ ബാദു നീവു സർവ്വാത്മനാ യോഗീന്ദ്രവധേര
ബിട്ടേവു നീവു മുലസംസ്ഥാനാധിപതി ഗളാദ കാരണ നിമ ശേര
ബേകു യന്ത ബാദിദേവേ നീവു സാസഷ്ടി അംത്രോജേ, ബട്ടകോള
ബസരൂര കൊച്ചി മോദലാദ അല്ലാല്ലിദു കോംകണ വർഗദ അശേഷ
ബ്രാഹ്മണ മേലേ ദയേമാഡി മന്ത്രമുദ്രാധരണ മാഡബേകു യന്ത
ഹേളി കോളലാഗി നമനു അശേഷരിഗേ മന്ത്രമുദ്രാധരണ മാഡബേകു
യന്ത കളഹിശിദുരി നിമഗു പല്ലക്കി ചരത്ര സുരേപാനാ ചാമര മോദലാദ
അശേഷ ബഹുമാന മാഡി കളഹിശിദുരി നാമ്പും നമ സ്വാമി ഗള
ആജ്ഞാനുസാര ബാദു അശേഷരിഗേ മന്ത്ര മുദ്രാധരണ മാഡിദേവു
മുന്ദക്കു ഇദേരീതി ഇന്ദ്ര ഉത്തരോത്തര നിമ അശേഷരിഗേ മന്ത്ര
മുദ്രാധരണ മാഡി കൂടി കൊംഡു ബാദേവു നീവു പുർവ്വദല്ലി എദു
പ്രകാരാ മന്ത്രമുദ്രാ ധരണ മാഡുത ഇദ്രിതി അദേപ്രകാര ഉത്തരോത്തരാ

മന്ത്ര മൂദ്രാധരണ മാഡി കൊന്ധു ബാഹോദു നാമ്പും നീവും കൂടി
 ബന്ദാഗാ നിമല്ലിചാതുർമാസ്യ സ്വന്തപ വാദരെ നിമഗേ മൂദ്രാധരണേ
 മാഡി നാവും അശേഷരിഗേ മൂദ്രാധരണ മാഡ ബേകു നിമല്ലി അധി
 കവാദരെ നിമ കൂഡിശി കൊന്ധു അശേഷരിഗേ മൂദ്രാധരണ മാഡ
 ബേകു നമ സ്വാമിഗളു നിമഗേ മാഡി3 ബഹുമാന ഉത്തരോത്തര നട
 ശേവു നിമഗേ യല്ലി ആദരേ വാദരേ വിവാദ ബന്ദരേ പരീഹരിശി
 കൊറേവു ഇദേ രീതി നമ പരംപരയല്ലി നിമ പരംപരിഗേ നടശി
 കൊറേവു ഇത.

Text of the Copper Plate in Kannada Script

ಶ್ರೀ ರಾಮಚಂದ್ರಾಯ ನಮಃ

ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ತ್ವಾದ್ಯನೇಕ ಗುಣ ಸಂಪನ್ನರಾದ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರ ದೇವರ ದಿವ್ಯ ಶ್ರೀ ಪಾದ ಪದ್ಮಾರಾಧಕರಾದ ಶ್ರೀಮತ್ ತಾಭಿನವತೀರ್ಥ ಶ್ರೀಪಾದ ವಡೆರ ಕರಕಮಲ ಸಂಜಾತರಾದ ಶ್ರೀಮತ್ಪತ್ನಾಧೀಶ ತೀರ್ಥ ಪಾದಂಗಳು ಶಾಳಿವಾಹನಶಕೆ ೧೬೦೩ ಸಾವಿರದ ಅನೂರು ಮೂರ್ನೇಯ ದುರ್ಮತಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬಹುಳ ಪಂಚಮಿಯಲ್ಲಿ ಶ್ರೀ ಮದುಪಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳ ಕರಕಮಲ ಸಂಜಾತರಾದ ಶ್ರೀಮದ್ರಾಘವೇಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳಿಗೆ ಬರಸಿಕೊಟ್ಟ ತಾಮ್ರಸಾಪನ ಪದೇಕ್ರಮ ವೆಂತಂದರೆ ನೀವು ಪೂರ್ವದಲ್ಲಿ ವಿಜಯಾಂದ್ರ ಸ್ವಾಮಿಗಳಾರಭ್ಯ ಕುಂಭಕೋಣಿಮರ ಶರಕೊಂಡು ಇದ್ದಿರಿ ವಿಜಯಾಂದ್ರ ಸುಧೀಂದ್ರ ರಾಘವೇಂದ್ರರು ನಿಮ್ಮ ಹಿರರಿಗೆ ನಡತಿದ ಮರ್ಯಾದಿಯನು ಯೋಗೀಂದ್ರವಡೆರು ಕೊಚ್ಚಿಗೆ ಬಂದಾಗಾ ನಿಮಗೆ ನಡತಿದಿಲ್ಲಾದ ಕಾರಣ ನಿಮಗು ಅವರಿಗು ವಿರೋಧವಾಯಿತು ಅದೇ ಸಮಯದಲ್ಲಿ ನಮ್ಮ ಸ್ವಾಮಿಗಳು ಅನಂತಶಯನ ಯಾತ್ರಿಗೆ ಬಂದದನು ಕೇಳಿ ನೀವು ಕಾರ್ಕೋಳ ಅನಂತ ಭಟ್ಟಗೆ ನಿಮ್ಮ ಯಾವದಭಿಪ್ರಾಯ ಹೇಳಿ ಆತನ ನಮ್ಮ ಸ್ವಾಮಿಗಳ ಸಮೀಪಕ್ಕೆ ಕಳಹಿತಿದ್ದರಿ ನಿಮ್ಮ ಸ್ವಾಮಿಗಳು ನಿಮ್ಮ ಅಭಿಪ್ರಾಯ ತಿಳಿದು ನಿಮ್ಮ ಮನೋರಥಸಿದ್ಧಿ ಮಾಡುವು ಯಂತವೆಂಕಟ ಭಟ್ಟನ ಕಯ್ಯಿಂದ ರಾಯಸ ಕಳಹಿಸಿದ್ದರು ಅಮೆಲೆ ನೀವು ಕೊಂಕಣ ವರ್ಗದ ಅಶೇಷ ಬ್ರಾಹ್ಮಣ ಮಹಾಜನಂಳ ಪತ್ರಸಹ ಪ್ರಣಾಮಲೇದಲ್ಲಿ ನಮ್ಮ ಸ್ವಾಮಿಗಳ ಸಮೀಪಕ್ಕೆ ಬಂದು ನಿಮ್ಮ ಸರ್ವಾತ್ಮನಾ ಯೋಗೀಂದ್ರ ವಡೆರ ಬಿಟ್ಟವು ನಿಮ್ಮ ಮೂಲ ಸಂಸ್ಥಾನಾಧಿಪತಿಗಳಾದ ಕಾರಣ ನಿಮ್ಮ ಶೇರಬೇಕು ಯಂತ ಬಂದಿದ್ದೇವೆ ನಿಮ್ಮ ಸಾಸವ್ವಿ ಅಂತೋಜೆ ಬಟ್ಟಕೋಳಬಸರೂರ ಕೊಚ್ಚಿ ಮೊದಲಾದ ಅಲ್ಲಾಲ್ಲಿದ್ದ ಕೊಂಕಣ ವರ್ಗದ ಅಶೇಷ ಬ್ರಾಹ್ಮರ ಮೇಲೆ ದಯೆಮಾಡಿ ಮಂತ್ರಮುದ್ರಾಧರಣ ಮಾಡಬೇಕು ಯಂತ ಹೇಳಿ ಕೊಳಲಾಗಿ ನಮ್ಮನು ಅಶೇಷರಿಗೆ ಮಂತ್ರ ಮುದ್ರಾಧರಣ ಮಾಡಬೇಕು ಯಂತ ಕಳಹಿತಿದ್ದರು ನಿಮಗು ಪಲ್ಲಕ್ಕಿ ಭತ್ತ ಸೂರೇಪಾನಾ ಚಾಮರ ಮೊದಲಾದ ಅಶೇಷ ಬಹುಮಾನ ಮಾಡಿ ಕಳಹಿತಿದ್ದರು ನಾಂವು ನಮ್ಮ ಸ್ವಾಮಿಗಳ ಆಜ್ಞಾನುಸಾರ ಬಂದು ಅಶೇಷರಿಗೆ ಮಂತ್ರಮುದ್ರಾಧರಣ ಮಾಡಿದೆವುಂ ಮುಂದಕ್ಕೆ ಇದೇರಿತಿ ಇಂದ ಉತ್ತರೋತ್ತರ ನಿಮ್ಮ ಅಶೇಷರಿಗೆ ಮಂತ್ರಮುದ್ರಾಧರಣ ಮಾಡಕೂಡಿಕೊಂಡು ಬಂಧವು ನೀವು ಪೂರ್ವದಲ್ಲಿ ಏದು ಪ್ರಕಾರಾ ಮಂತ್ರ ಮುದ್ರಾಧರಣ ಮಾಡುತ ಇದ್ದಿರಿ ಅದೇ ಪ್ರಕಾರ ಉತ್ತರೋತ್ತರಾ ಮಂತ್ರಮುದ್ರಾಧರಣ ಮಾಡಿಕೊಂಡು ಬಾಹೋದು ನಾಂವುಂ ನೀವು ಕೂಡಿ ಬಂದಾಗಾ ನಿಮ್ಮಲ್ಲಿ ಚಾತುರ್ಮಾಸ್ಯ ಸ್ವಲ್ಪ ವಾದರೆ ನಿಮಗೆ ಮುದ್ರಾಧರಣ ಮಾಡಿ ನಾಂವು ಅಶೇಷರಿಗೆ ಮುದ್ರಾಧರಣ ಮಾಡಬೇಕು ನಿಮ್ಮಲ್ಲಿ ಅಧಿಕ ವಾದರೆ ನಿಮ್ಮ ಕೂಡಿತಿ ಕೊಂಡು ಅಶೇಷರಿಗೆ ಮುದ್ರಾಧರಣ ಮಾಡಬೇಕು ನಮ್ಮ ಸ್ವಾಮಿಗಳು ನಿಮಗೆ ಮಾಡಿದ ಬಹು ಮಾನ ಉತ್ತರೋತ್ತರ ನಡಶೆವು ನಿಮಗೆ ಯಲ್ಲಿ ಆದರೆ ವಂದರೆ ವಿವಾದ ಬಂದರೆ ಪರಿಹರಿತಿ ಕೊಡೆವು ಇದೆ ರೀತಿ ನಮ್ಮ ಪರಂಪರೆಯಲ್ಲಿ ನಿಮ್ಮ ಪರಂಪರಿಗೆ ನಡತಿ ಕೊಡೆವು ಇತ.

WORD TO WORD MEANING OF THE TEXT OF THE COPPER PLATE

श्री रामचंद्राय नमः	Prostations before Lord Ramachandra
श्रीमत्परमहंस	the ascetic of the highest order
परिव्राजकाचार्य	who has controlled and subdued all his senses by abstract meditation
त्वाद्यनेकगुणसंपन्नराद	endowed with many virtues
श्रीमद्रामचंद्र देव	of Lord Ramachandra
दिव्यश्रीपाद	WORSHIPPER OF THE DIVINE
पद्माराधकराद	LOTUS FEET
श्रीमत्सत्याभिनव	Srimath Sathyabhinava Tirtha
तीर्थ श्रीपाद वडेर	Sri pada Vader
करकमलसंजातराद	Lotus like hands got initiation
श्रीमत्सत्याधीश तीर्थ	Srimat Sathyadeesa Tirtha
पादंगलु	Padangalu
शालिवाहन शके	in the Saka era of Salivahana
१६०३	1603
साविरद आनूरू	Thousand six hundred
मूर्नेय	three
दुर्मति संवत्सरद	in the Sanvatsara of Durmati
कार्तिक	in the month of Karthika
बहुल पंचमीयल्ली	dark half of Panchami
श्रीमदुपेंद्रतीर्थ	Srimath Upendra Tirtha
श्रीपादंगल	Sri padangalu
करकमल संजातराद	Lotuslike hands got initiation to
श्रीमद्राघवेन्द्र तीर्थ	Srimath Raghavendra Tirtha
श्रीपादंगल्लिगे	Sripadamgalu

बरसिकोट्ट	==	given in writing
ताम्रसाधन	==	copper plate grant
पदेक्रमवेतंदरे	==	by descent
नीवु	==	yourself
पूर्वदल्लि	==	in the past
विजयींद्रस्वामि गळारभ्य	==	begun by Vijayeendra Swami
कुंभकोणिमठ	==	Kumbakona Mutt
शेरेकोंडु	==	having joined
इदिरि	==	Affirm
विजयींद्र सुधींद्र	==	Vijayeendra, Sudheendra
राघवेंद्ररू	==	Raghavendra
निंम	==	your
हिरेरिगे	==	to elders
नडशिद	==	shown
मयींदियनु	==	respects
योगींद्रवडेरू	==	Yogeendra Vaderu
कोच्चिगे	==	to Kochi
बंदागा	==	when came down
निंमगे	==	to yourself
नडशिदिल्लाद	==	did not follow
कारण	==	reason
निमगु	==	to you
अवरिगु	==	to them
विरोधवायितु	==	resulted in enmity
अदे	==	that
समयदल्लि	==	time
नंम	==	our
स्वामिगळु	==	Swamiji
अनंतशयन	==	Ananthashayana
यात्रिगे	==	pilgrimage
बंददनु	==	having come
केळि	==	heard
नीवु	==	yourself

काकीळ	==	Karkal
अनंतभट्टगे	==	to Anantha Bhatta
निंम	==	your
यावदभिप्राय	==	whatever opinion
हेळि	==	given
आतन	==	him
नंम	==	our
स्वामिगळ	==	Swamiji's
समीपक्के	==	nearby
कळहिशिद्दि	==	sent
नंम	==	our
स्वामिगळु	==	Swamiji
निंम अभिप्राय	==	your opinion
तिळदु	==	having known
निंम	==	your
मनोरथसिद्धि	==	wishes of the mind
माढेवु	==	are doing
यंत	==	Like-wise
वेंकटभट्टन	==	towards Venkat Bhatta
कय्यंद	==	by hands
रायस	==	Order (royal writ)
कळिहिसिद्दुरू	==	sent
आमेले	==	After that
नीवु	==	yourself
कोंकण वर्गद	==	belonging to Konkana group
अशेष ब्राह्मण	==	entire Brahmins
महाजनंळ	==	general populace
पत्रसह	==	with letter
प्रणामले दल्लि	==	salutations have come
नंम	==	our
स्वामिगळ	==	Swamiji's
समीपक्के	==	near by
बंदु	==	having come

नीवुं	==	you
सर्वात्मना	==	completely
योगींद्र वडेर	==	Yogendra Vader
बिद्देवु	==	break
नीवुं	==	you
मूलसंस्थानाधिपति गळाद	==	being the head of the Original spiritual institution
कारण	==	reason of
निंम	==	your
शेरबेकु	==	join together
यंत	==	like that
बंदिदेवे	==	have come
नीवुं	==	you
सासष्टि	==	Sasasti
अंत्रोजे	==	Antruz
बट्टकोळ	==	Bhatkal
बसरूर	==	Basrur
कोच्चि	==	Kochi
मोदलाद	==	etcetera (etc.).
अल्लाल्लिद	==	from here and there
कोंकण	==	Konkani
वर्गद	==	community
अशेष	==	entire
ब्राह्मर	==	Brahmins
मेले	==	over them
दयेमाडि	==	to grace
मंत्रमुद्राधरण	==	Mantramudradharana
माडबेकु	==	do perform
यंतहेळि	==	like that having told
कोळलागि	==	on enquiry
नंमनु	==	to us
अशेषरिगे	==	to all
मंत्रमुद्रा धरण	==	mantramudradharana

माडबेकु	==	do perform
यंत	==	Like that
कळहिशिदरू	==	had sent
निमगु	==	to you
पल्लक्कि	==	palanquin
छत्र	==	umbrella
सूरोपाना	==	Ensign of the Sun
चामर	==	Chamara (a chourie)
मोदलाद	==	etc
अशेष	==	all
बहुमान	==	honour
माडि	==	do
कळहिशिदरू	==	sent
नांवुं	==	we
नमस्वामिगळ	==	our Swamiji's
आज्ञानुसार	==	as per orders
बंदु	==	come
अशेषरिगे	==	to all who have
मंत्रमुद्रा धरण	==	mantra mudradharana
माडिदेवुं	==	did
मुंदक्कु	==	in future
इदेरीति	==	in the same way
इंद	==	this
उत्तरोत्तर	==	everlasting
निम	==	your
अशेषरिगे	==	to all
मंत्रमुद्रा धरण	==	mantra mudradharana
माडि	==	having done
कूडिकोंडु	==	together
बंघेवु	==	have come
नीवु	==	yourself
पूर्वदल्लि	==	in the past
एदु	==	what

प्रकारा	==	manner
मंत्रमुद्रा धरण	==	mantra mudradharana
माडुत	==	have been
इदिरि	==	doing
अदेप्रकार	==	in the same manner
उत्तरोत्तरा	==	ever increasing
मंत्रमुद्रा धरण	==	mantra mudradharana
माडिकोंडु	==	doing like-wise
बाहोदु	==	go ahead
नांवुं	==	ourself
नीवु	==	yourself
कूडि	==	together
बंदागा	==	when come
निमल्लि	==	to yourself
चातुर्मास्य	==	Chaturmasya
स्वल्पवादे	==	if it has been less
निमगे	==	to yourself
मुद्राधरणे	==	mudradharana
माडि	==	do perform
नांवुं	==	ourselves
अशेषरिगे	==	to all
मुद्राधरण	==	Mudradharana
माडबेकु	==	must do
निमल्लि	==	to you
अधिक वादे	==	if it has been more
निमकुडिशि	==	you including
कोंडु	==	to-gether
अशेषरिगे	==	to all
मुद्राधरण	==	mudradharana
माडबेकु	==	must do
नंम	==	our
स्वामिगळु	==	Swamiji
निमगे	==	to you

माडिद	==	having done
बहुमान	==	respect
उत्तरोत्तर	==	everlasting
नडशेवु	==	continue
निमगे	==	yourself
यल्ली आदरे वंदरे	==	whatever it be there have come
विवाद	==	clashes
बंदरे	==	come
परिहरिशि कोरुठेवु	==	having solved
इदे रीति	==	same way
नंम	==	our
परंपरयल्लि	==	lineage
निंम	==	your
परंपरिगे	==	lineage
नडशि कोरुठेवु	==	do move
इत	==	thus

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०॥ श्रीरामचंद्राय नमः ॥०

श्रीमत्परमहंस परिव्राजकाचार्य
त्वाद्यनेकगुण संपन्नराद श्रीमद्राम
चंद्रदेवर दिव्य श्रीपादपङ्गाराध
कराद श्रीमत्सत्याभिनवतीर्थ श्रीपा
द वडेर करकमल संजातराद
श्रीमत्सत्याधीश तीर्थ पादंगळ
शाळिवाहन शके १६०३ साविरद
आर्नूरु मूर्नेय दुर्मति संवत्सरद का
र्तिक बहुळ पंचमीयल्लि श्रीमदुपं
द्र तीर्थ श्रीपादंगळ करकमल संजात
राद श्रीमद्राघवेन्द्र तीर्थ श्रीपादंगळिगे ब
रसि कोट्ट ताग्रसाषण पदेक्रमवेतंदरे नी
वु पूर्वदल्लि विजयींद्र स्वामिगळारभ्य कुं
भकोणि मठ शेरकोंडु इद्दिरि विजयींद्र सु
धींद्र राघवेन्द्ररु निम हिरेरिगे नडशिद
मर्यादियनु योगींद्र वडेरु कोच्चिगे बंदा
गा निमगे नडशिदिल्लाद कारण निम
गु अवरिगु विरोधवायित्तु अदेसम
यदल्लि नंम स्वामिगळु अनंतशयन
यात्रिगे बंददनु केळि नीवु काकौळ अनं
त भट्टगे निमयावदभिप्राय हेळि आत
न नंम स्वामिगळ समीपक्के कळहिशिद्
रि नंम स्वामिगळु निमं अभिप्राय तिळटु
निमं मनोरथसिद्धि माढेवु यंत वेंकट
भट्टन कथ्यिंद रायस कळहिसिद्दरु
आमेले नीवु कोंकण वर्गद अशेष ब्राह्म
ण महाजनंळ पत्रसह प्रणाम लेद

ल्लि नंम स्वामिगळ समीपक्के बंदु नी
वुं सर्वात्मना योगींद्र वडेर बिट्टेवु नी
वु मूलसंस्थानाधिपति गळाद कार
ण निंम शेरबेकु यंत बंदिदेवे नींवु
सासष्टि अंत्रोजे बट्टकोळ बसरूर
कोच्चि मोदलाद अल्लाल्लिद कोंकण
वर्गद अशेष ब्राह्मर मेले दये मा
डि मंत्र मुद्राधरण माडबेकु यंतहे
ळि कोळलागि नंमनु अशेषरिगे
मंत्र मुद्राधरण माडबेकु यंत कळ
हिशिद्दरु निमगु पल्लक्कि छत्र सूरे
पाना चामर मोदलाद अशेष बहु
मान माडि कळहिशिद्दरु नांवु नंमस्वा
मिगळ आज्ञानुसार बंदु अशेषरिगे
मंत्रमुद्राधरण माडिदेवुं मुंदक्कु इ
दे रीति इंद उत्तरोत्तर निंम अशेषरि
गे मंत्र मुद्राधरण माडि कूडिकोंडु
बंधेवु नीवु पूर्वदल्लि एदु प्रकारा
मंत्र मुद्राधरण माडुत इद्दिर अदेप्र
कार उत्तरोत्तरा मंत्र मुद्राधरण माडि
कोंडु बाहोदु नांवु नीवु कूडि बंदागा
निमल्लि चातुर्मास्य स्वल्प वादरे निम
गे मुद्राधरणे माडि नांवु अशेषरिगे
मुद्राधरण माड बेकु निमल्लि अधि
क वादरे निंमकूडिशि कोंडु अशेषरि
गे मुद्राधरण माड बेकु नंम स्वामिग
ळु निमगे माडिद बहुमान उत्तरोत्तर
नडशेवु निमगे यल्ली आदरे बंदरेविवा
द बंदरे परिहरिशि कोट्टेवु इदे रीति नं
म परंपरयल्लि निंम परंपरिगे नड
शि कोट्टेवु इत - - -

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